

THE AMERICAN JOURNAL OF HOMŒOPATHY.

"The agitation of thought is the beginning of Truth."

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AMERICAN JOURNAL OF HOMŒOPATHY.

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REFUTATION OF SOME OF THE OBJECTIONS TO HOMŒOPATHY.

If it were at all doubtful that human nature has remained fundamentally the same through all ages, and that education and civilization are little more than a brittle varnish, liable to

break off at any time when opinions or events stir up the natural disposition of man, his passions, his weakness, his likings and dislikes, the history of Homœopathy would furnish one of the most unequivocal proofs of the truth of that assertion. There are few instances in history in general, and certainly none in that of medical science, wherein the silly and malevolent disposition of human nature has shown itself in more glaring colors, or wherein bad faith, wilful blindness, self-sufficient ignorance and unintelligent zeal have been allowed to be more unblushingly paraded in the open day, than on the subject of Hahnemann's reform of practical medicine. The imperfect acquaintance of the public with the art of healing, at all times more or less mysterious, the vital connection of the latter with health, life and happiness, and the importance and startling character of the discoveries offered by that great man, can alone furnish the key to that extraordinary opposition which the doctrine of Homœopathy has met with every where on its first appearance. Those times, however, are now happily past: Homœopathy has made a calm and steady advance through all opposition in every part of the civilized world; and if we compare its present position with what it was twenty, nay, even ten years ago, we are rejoiced, though not surprised, to see that an open and powerful reaction has taken place in public opinion in its favor. The virulent and unscrupulous opposition which had kept the public mind for many years in irresolute suspense has found its own reward; governments, as well as private individuals have seen its utter weakness and futility, and convinced of the manifold advantages which the reformed practice of medicine is calculated to confer upon mankind at large, they have given to homœopathy their open and unreserved support. Many objections which ten years ago still appeared plausible

to those who were imperfectly informed on the subject, have lost their influence, and the contempt and ridicule which were thrown over the doctrines of Hahnemann, now fall back with equal force on their over-zealous originators. It is, at this time, wholly unnecessary to mention objections which, however silly and futile, it would have been requisite to refute twenty or even ten years ago; we shall therefore advert as briefly as possible only to such objections as are still most frequently met with, dismiss with a few words those which are too absurd to deserve much notice, and only dwell more extensively upon a few of a more serious character.

Homœopathic medicines are powerful poisons and therefore dangerous.

On the one side our opponents pretend that homœopathic doses cannot have any effect, and on the other, that the practice of the system is fraught with danger arising from the medicines. A strange mode of arguing indeed! However, we may add, that with a few exceptions, homœopathy makes use of exactly the same medicines as the old school, and if they are not dangerous in the large allopathic doses, is it not absurd to pronounce them to be so in the minute homœopathic quantities?

The cures of Homœopathy are attributable to Nature alone.

"When cures occurring under homœopathic treatment are too obvious to be denied, they are generally attributed by our opponents to Nature alone, or to any other but the true cause. No disease, assuredly, can be cured without the assistance of nature, and it is by administering medicines which act in conformity with her restorative efforts, that homœopathy is so eminently successful; but if nature alone can eradicate such diseases as are removed so constantly under homœopathic treatment, what necessity can there exist at all for medical men, and why do patients in so many instances linger on in hopeless suffering, or why does nature wait until homœopathy is applied to before she commences her curative process? Nature, unassisted, no doubt may and does subdue many complaints of an acute character, but no one will assert that she can, by her unaided powers, eradicate the multifarious chronic diseases, in which homœopathy is so eminently successful. Moreover, if nature alone does effect such cures, how can bleeding, blistering, purging, dosing, and other debilitating measures be justified, or on what

rational principle can the long and frightful catalogue of compound powders, pills and draughts be defended, which are so largely administered by the allopathic school? Surely our opponents must perceive that in attributing so much to nature alone, they are attempting to prove too much."

The cures of Homœopathy are attributable to the faith and imagination of the patient.

Nothing can exceed the absolute faith which most patients have in allopathy; and are its beneficial effects proportionate to that amount of faith? On the other hand few patients come to Homœopathy with any degree of faith; on the contrary, they frequently protest with singular candor of their total want of faith, lest their reputation for good sense and strength of mind might suffer from even a tacit admission of such a supposition. In fact, if the advance of Homœopathy was depending upon the faith of the patient, it would in all probability as yet have made very little progress. As to imagination, we dismiss this objection by simply adverting to the remarkable success of homœopathy in the treatment of children and domestic animals. Homœopathy has lately been eminently successful in the treatment of that fearful distemper among cattle which has swept away thousands of valuable animals, and has reduced many an honest and industrious man to beggary, and for which allopathy is avowedly utterly powerless. Where is the faith and imagination of infants and animals? Nothing can exceed the weakness of this objection to homœopathy.

Homœopathic cures are attributable to severe regimen.

In most cases of disease, little or no change in the mode of living of the patient is necessary; that in diseases of infants and animals, in the treatment of which homœopathy is so successful, the regimen scarcely ever requires any change whatever; nor can diet perform any part in the cure of patients whose diseases are of so acute and aggravated a form as to preclude them from taking any kind of nourishment; neither can it tend to cure those diseases in which total want of appetite is a prominent symptom. And if homœopathy is enabled to cure so many severe disorders by its simple regimen alone, why does not allopathy adopt the same gentle means? How can then all the violent and complicated measures be justified which it resorts to so unsparingly?—*Concise View, &c.*

DIFFICULTY OF INTRODUCING NEW SYSTEMS OR SCIENCES.

(Continued.)

It is a truth that no man can cordially *advocate* that which he does not *believe*; nor can a man *believe* that which he does not *understand*, and for which he can assign no reason, nor can a man *understand* that which he has not *investigated*. This is perhaps the first difficulty attending the introduction of a new system.

To investigate any subject, it requires labor and thought which are both repulsive, unless we are actuated by motives of influence sufficient to overcome our repugnance.

Where a new system is introduced, there is always a new and original position assumed, upon which all subsequent reasoning is dependent. If this position is sought to be sustained by reasons not in themselves self-evident, but which require all our faculties to examine, that we may allow them the position which they claim, we are at once summoned to the exercise of mental exertion, greater or less, according to the nature of the subject proposed.

These remarks will be admitted as axioms in morals, and hence the difficulty, of which we speak.

Homœopathy advances a position *new* and *original*. We are required to *investigate* the *principles* of this position, and the *development* of those principles in order to form an opinion of their merits. A man would be senseless who embraced our system short of such convictions as were satisfactory to his own mind. Such a person would not be a *Homœopathist*, but a fool. He could not employ a physician of our school with any confidence, and the same reasoning would apply to allopathy. It is true we cannot expect every one to study science! Multitudes are satisfied with the *developments* of principles as proofs of their correctness; and this is perhaps all we can expect, as it regards the masses of community. If however, men will simply examine this point, we ask no more to secure for our school all its claims and purposes. This, however, must not apply to such as practice medicine. We are open to as much quackery, as has ever disgraced allopathy. Our system can be safe only in the hands of such as understand its *principles*, and honestly seek to demonstrate its truth by their development. Where there are many other difficulties discouraging this investigation, it must be admitted that we can-

not expect the confidence of the world at once. The simple assertion no matter by whom it may be uttered, that this system is the true practice, will be received by an intelligent community no further than it receives their sanction. It is for this reason, we court investigation. If it be true, that some of the most learned in the profession of the allopathic school, have advised an investigation of our principles by their pupils, we are encouraged to hope that a bright day is dawning, and that an impulse is now being given to the advancement of our cause, which we can only account for on the ground of the spread of science, intelligence and liberal research which distinguishes the age in which we live.

But this difficulty is notwithstanding very obvious from the fact that, however superior the liberality of this day, and its willingness to estimate the claims of science, yet immense prejudices are to be overcome. The word *prejudice*, could not be introduced with greater propriety in any connection. The world has settled down upon the practice of medicine on allopathic principles, and repudiates every pretension which does not sanction its views, hence all other claims are *prejudged* as false and injurious. How is this prejudgment to be obviated? There is as above stated an unwillingness to investigate. It suggests mental labor—doubt—apprehension, and prejudgment stands as an insupportable barrier in its way.

We might declaim against the *unreasonableness* of prejudice. But this the world admits, while it willingly remains under its smothering influence. There is no principle to which we more willingly both listen and assent than this, that prejudices are *pernicious*. They bar the door of investigation. They have held the pagan and religious world in iron bondage. They influence the political destinies of Europe. Prejudice is not only a horrible apparition, but a gigantic monster who rivets the chains of ignorance, oppression and death, upon individuals as well as nations; and yet strange to say, notwithstanding the world is aware of his mighty and destructive influence, they remove not beyond his reach, but willingly place themselves in a position to experience the effects of his tyranny.

To overcome this it is necessary we possess an independence of character. This appears a new difficulty to the extension of a new system—while all proclaim this independence, few possess it. Men yield themselves to influences which in their hearts they despise. It is

a maxim that "we may as well be out of the world as out of fashion"—not one in a thousand dares step aside from the conventional usages of society—not one man in many has independence to govern his own family or freely to assert his own opinions in the face of opposition upon which he considers himself in any way dependent. Who does not know that the human character is too generally affected with a spirit of sycophancy, which opposes the expression of our own views, and with how much force does this apply to the avowal of new doctrines—to any science against which the world is prejudiced and which it has not investigated. The principle of *shame* is one against which few can advance, while the multitude are heaping reproaches upon those daring to stand forth as the advocates or friends of any man or system, which the world repudiates.

At this day such to a great extent is our condition. Homœopathy suffers under the influence of ignorance, of prejudice, and the want of moral courage to advocate its claims, even where men can neither in reason nor justice deny the evidence to which its many triumphs are entitled. Such being the case, we do not in a single day even hope to supercede principles to which the world has become attached in the acquaintance of ages. We do hope, however, to advance in correspondence with the investigation of the community. However great the change proposed, it has already been adopted by the scientific—such names as Dr. Nott of Union College, Bishop Potter of Pennsylvania, Ex-Gov. Seward, W. Cullen Bryant and other gifted minds, have endorsed the principles of Hahnemann, and however others may doubt, yet it is our opinion that the close of this century will witness the universal extension of our principles. It cannot be otherwise! The darkness which for ages has shaded the medical world in gloom, is destined to pass away beneath the sun of homœopathy.

(To be continued.)

LAWS OF HEALTH—DISEASE.

We continue the selection of symptoms from the "*Chronic Diseases by Hahnemann*."

As we have remarked, the existence of these symptoms is evidence of the presence of a latent virus in the system.

It does not happen that all, and in a large proportion of cases, that many of these symptoms occur in one individual; but where they

exist singly, or in groups, they show the disturbing influence of the inherent miasm.

The more full developement of which by *ordinary exciting causes*, gives rise to diseased conditions of a profound and fatal character. Hence the propriety and importance of appreciating the character and influence of *this primary cause of disease* in the treatment of those who suffer therefrom.

Cold in the head, immediately on going out into the open air; in the room afterwards the head feels as if it were stopped up from the cold.

Catarrh from the slightest exposition to cold mostly during the rough season and in wet weather.

Permanent hoarseness and aphony, often for years; he cannot utter a loud word.

Hoarseness and catarrh, very frequently, or almost continually; his chest is continually affected.

Cough, mostly in the evening after lying down; it always comes on when the head lies deep.

Cough, which wakes the patient after he has slept but a short while.

Cough, especially in the night.

Cough, it is worse early in the morning on waking up.

Dry cough.

Cough, with dry pus-like expectoration, with or without spitting of blood.

Frequent stitches in the chest, with or without cough.

Night-mare; during the night he generally starts from an oppressive dream, but he is unable to stir, to call, to speak; and when he endeavors to move, he suffers intolerable pain, as though he were being torn.

Attacks of suffocation, especially after midnight; the patient has to sit up, to leave his bed, to stoop, standing and leaning on his hands, to open the windows, or go into the open air, etc.; there is beating of the heart, followed by rising from the stomach or gaping; after this the spasm ceases with or without cough and expectoration.

Beating of the heart with anxiety, especially during the night.

Shortness of breath.

A hard, enlarging and indurating gland, with painful stitches in one of the mammae.

Drawing, tearing, straining pains in the small of the back, in the back, in the back of the neck.

Sensation of weight upon the shoulders.

Burning in the soles of the feet.

Numbness of the skin or of the muscles of particular parts and limbs.

Crawling, sometimes pricking and crawling in arms, legs, and other parts, even in the tips of the fingers, as if the parts were benumbed.

Coldness, either frequent or constant, of the whole body, or of one side of the body; also coldness of particular parts, cold hands and feet, that cannot be warmed in the bed during night.

Frequent flushes of heat, especially in the face, more frequently with redness than without it.

Rush of blood to the head.

Eruptions, some of them being agreeably-itching pustules, separate from each other, appearing from time to time and passing off again, especially on the fingers or other parts; the pustules burn after having been scratched, they are extremely similar to the genuine eruptions of the itch.

Summer-freckles, spots in the face, upon the hands and upon the chest without sensation, small, round, brown or brownish.

Large brownish spots, often covering whole limbs, arms, neck, chest, &c., without sensation or with itching.

Yellowness of the skin, yellow spots, homogeneous, around the eyes, the mouth, on the neck, etc., without sensations.

Glandular swellings around the neck, in the groin, in the bends of the joints, the bend of the elbow, of the knee, in the axillæ, also in the mammæ.

Increasing susceptibility for cold, either of the whole body (wetting the hands with warm and then with cold water, as is done in washing, sometimes induces a cold,) or of particular parts, head, neck, breast, abdomen, feet, etc., in a slight draught, or after slight moistening of the parts; even already in a cool room, or when the air is moist with rain, or the barometer low.

The pains which have been formerly experienced in parts injured, wounded, broken, although they are now cured and cicatrized, become again very acute at the approach of an important change of the weather, intense cold, storm, atmosphere pregnant with electricity.

Attacks of sudden heaviness in the arms or legs.

Attacks of paralytic weakness, paralytic lassitude of one arm, one hand, one leg, without pain, either sudden and temporary, or be-

ginning imperceptibly and continuing progressively.

Sudden bending of the knees.

During a walk in the open air, sudden attacks of weakness especially in the legs.

The limbs feel easily benumbed; this numbness is induced by slight causes, for example, leaning the head upon the arm, crossing the legs while sitting, etc.

Drowsiness during the day, often immediately after sitting down, especially after a meal.

Difficult to fall asleep in the evening on lying down; lying awake for hours.

The night is spent in a sort of slumber.

Anxiety prevents sleeping every night; this anxiety often is so violent, as to oblige one to leave the bed, and walk about the room.

Deprived of sleep, at any rate of sound sleep, from three o'clock in the morning.

Speaking or screaming during sleep.

All sorts of troublesome pains in the night; thirst, dryness of the throat, mouth, frequent urinating.

On waking up early in the morning, he feels drowsy, unrefreshed, more tired than he did in the evening before, on lying down; after rising, it takes hours before he recovers from this weariness.

All sorts of moral and mental disturbances.

Oppressive anxiety early on waking up.

Oppressive anxiety in the evening on lying down.

Repeated attacks of fearfulness during the day (with or without pain,) or at certain hours of the day or night; during these attacks, the patient has no rest, is obliged to move this way and that way; sometimes sweat breaks out.

Easily frightened, often by the most trifling occurrence; this causes the patient to sweat and to tremble.

Dread of labor, in persons who are otherwise extremely active; they have a decided repugnance to labor.

Excessive sensitiveness.

Irritability from weakness.

Sudden changes of humor; often the patient is very gay and even extremely so, and then suddenly low-spirited, for instance; on account of his disease, or something of no importance.

Sudden transition from cheerfulness to sadness, or peevishness without any apparent cause.

These are some of the principal symptoms of latent miasm which I have had occasion to

observe. Their frequent occurrence, or their continuance show that it is becoming active in the system. They are at the same time the elements which constitute the innumerable secondary complaints arising from its reaction in persons unfavourably situated, and assuming all sorts of forms *in proportion as a person's constitution, education, habits, occupation, external circumstances and the physical or moral impressions to which he is subject, differ.* The number of those secondary ailments which are described as distinct and independent diseases in the older pathological works, far exceeds the morbid symptoms which we find enumerated in these works.

Those ailments are the characteristic secondary symptoms of the miasm, which manifests itself by these symptoms as a hydra-headed monster pregnant with disease.

HOMŒOPATHY IN WESTERN NEW YORK.

Nunda, Nov. 21st, 1846.

Messrs. Editors:

One year ago last August, I commenced the practice of medicine as a healing art, on the very ground where for ten years I had practised allopathy; during which time I had regarded all other systems and theories vile empiricism; unconscious that I was drawing at the breast of the eternal mother of quackery, and lulled to repose in her deceptive arms.

Homœopathy had, in common with all other systems shared my disapprobation, ridicule and most unreasonable opposition, whilst in the practice of allopathy, from which I experienced richly merited difficulties and troubles in the introduction of it among my former friends and patrons. But it is truly gratifying to me, that all, without one exception, have since adopted the system, induced to do so by the unparalleled success attending the administration of medicines according to this system. I am not so much gratified by their adoption of the system, as that the system is in every way worthy of their confidence and efforts to sustain it.

This system is gaining ground fast in Western New York,—the demand for it, is greater than the supply of physicians of this school. The people are getting awake to their true interests upon the subject of medicine, and allopathy is doomed. A few years more and that system will sleep with its immortal founders,

Galen, Hippocrates, Esculapius the god-father and Apollo his grandsire, and Hercules the great-grandfather of all the royal progeny, from whose lineage has sprung and by whose efforts has been perpetuated a curse, more deadly than the pestiferous breath of the dreaded upas, more poisoned than the poisonous shirt of Nisus, that menaces with a dreadful, but insidious destruction, the fairest prospects of our race; which but for the Hahnemanian reform, would finally sap the foundations of health, and make every human system the theatre of incurable disease, and render every civilized country more to be dreaded than the cursed land of *Idumea*. SUCH IS ALLOPATHY.

The most inveterate diseases I find to treat, are occasioned by allopathic drugs. Of such, I find cases which I cannot cure, nor do I believe they can often be cured, by any nor all means. I have been able to demonstrate the curative power of medicines prepared homœopathically which exhibits a striking contrast between this system and allopathy, in the cure of both acute and chronic diseases.

The results of the two kinds of treatment in scarlet fever are as follows: of 15 cases in June last, 4 were treated allopathically, of whom three died; 11 were treated homœopathically, 10 of whom speedily recovered and one died, being complicated with scrofula, which previous to the scarlet fever, had rendered the girl a mass of disease.

Within three weeks, there have been 3 cases of inflammation of the brain in this vicinity. I treated homœopathically, speedily recovered under the use of Acon: 12th, and Bell: 30th; two treated allopathically, died; one a robust healthy man about 30 years old; the other a girl about fourteen years old. The one treated homœopathically, was about 60 years old, of feeble constitution.

The allopathic physicians have a great many very severe cases of sickness. Homœopaths have none or scarcely any, taking the story of the old school physicians, and perhaps it is literally true. But they don't know that the treatment makes the difference.

I have cured some cases of chronic disease, in a prompt manner, with the high potencies of homœopathic medicines, that withstood and grew worse from year to year under allopathic treatment. I was in the habit at first, of using no higher than the 10th or 12th attenuations, which produced but little effect. I now use none less than the 30th in chronic dis-

eases; such act promptly and surely, when well selected and applied.

So you may let your readers know how we are getting along with this great reform out this way.

Yours truly,

D. MERIT DAKE, M. D.

Drs. Kirby & Snow.

CURATIVE EFFECTS OF HIGH POTENCIES.

The Homœopathic Examiner for Nov. 1846, has a case of copper poisoning, related by Croserio of Paris; and translated by James Kitchen, M. D., of Phila., Pa., successfully treated with *cocculus* 300 att: *aconite* 300; *merc.* 300; and *nux vom.* 600.

Croserio among other things says: "Aconite, *merc.* and *nux vom.* were chosen according to the law *similia similibus*, which should always be kept in view, even when seeking for an antidote, which, according to the above facts, can only really be such a substance, the pathogenic effects of which have the greatest analogy with those of agents of which it may be recognized as the remedy. The word employed to designate this property is then completely antipathic to the doctrines of homœopathy, and is a vulgar word borrowed by Hahnemann from the allopathic school, and to be exact, should be replaced by the word homœopathic, or an equivalent.

All the effects related above were obtained by dynamization, 300 and upwards. What a rebuke to the partizans of large doses in acute affections! Here, in the very presence of the morbid cause, the prompt action of the highest attenuations could not certainly have been surpassed by massive doses, and the materialists, even the most obstinate, cannot withstand the evidence of facts. After the cure had been nearly completed, the patient drank coffee which caused, "colicky pains, stools streaked with blood." Croserio goes on to remark: "The injurious effects produced by taking coffee have just laid down in relation to antidotes, since its action in some measure destroyed the beneficial effects of the remedies administered, though in its symptoms we find neither bloody stools nor tenesmus, etc. But who can flatter himself that he knows all the symptoms that this protean substance is capable of producing? Is it not owing to this multiplicity, to this almost infinite variety of symptoms, that this

substance owes the property of being, with a very few exceptions, the universal antidote of all the medicinal agents in nature?"

The above conjecture in regard to coffee may be true. One of the Editors of this Journal can produce in himself a bloody stool, with slight tenesmus by drinking a cup of coffee; if the coffee is drank in the evening, these effects are almost sure to take place the following morning. This has occurred to him more than fifty times. He has never suffered from piles, nor any other affection whatever attended by an evacuation of blood by stool.

A case occurred in our practice a few years ago, which furnishes additional testimony on this point. A gentleman aged about 55, who for years had drank strong coffee two or three or more times daily; and who for 16 years had suffered every morning by a bloody stool, sharp pains in the small of the back and tenesmus. He mistook it for piles. We induced him to omit his coffee, and by the aid of an occasional dose of *nux vom.* 30 att: in one year he was nearly well; and in our judgment would have been cured completely, but he would every few months indulge himself with a cup of coffee, which always induced in him a slight return of the bloody stool, pains and tenesmus.

The doctrine of the curative power of attenuated drugs being acknowledged, it becomes a subject of interest to the physician to determine to what extent the process of attenuation may be carried, and still preserve the curative effects of the remedies.

Numerous and well authenticated cases of cure similar to the above, effected by high potencies, from 200 to 2000, have been published, and we are gratified to perceive that the tendency of the more thorough and accomplished practitioners of our art in this country as well as in Europe, is to the use of high attenuations, at least to test their utility and to discriminate cases requiring their aid.

We think every practitioner should be familiar with the action of drugs in the various degrees of attenuation, for we are assured that often cures are made, *by changing the attenuation.*

We have sometimes succeeded with the 3d after having failed with the 30th, and often have we been equally successful with still higher attenuations after an unsuccessful trial of the 30th. Hence it is important that we should know the value and power of the different attenuations, otherwise we cannot be in posses-

sion of means sometimes essential to success. To illustrate this we will give two or three cases from our own practice, and we are frequently informed of similar results by other practitioners.

A child during the last spring, had whooping cough which we treated with the remedies indicated at the time, and the violence of which was readily controlled, but she was left through the summer and fall with occasional paroxysms of coughing (spasmodic in its character) and accompanied with or sometimes followed by sneezing. We thought Belladonna indicated and were disappointed in its effects; we used it at intervals in the various attenuations from the 30th down. Not succeeding with this remedy we resorted occasionally to others with no benefit. Being satisfied that Bella. was the remedy the best indicated, it occurred to us to give it in a higher form, and with the administration of a single dose of the 200th, the paroxysms entirely disappeared.

Having occasion to use mercurius for a case of aphæ (sprue,) it did not improve as we had reason to expect. No other remedy being so well indicated, we gave a single dose of the 200th, which was followed by a prompt cure. Subsequently having a similar case, we gave mercurius in the low attenuations without benefit. The mother was at the time suffering severely with excoriated and ulcerated nipples, for which we had used arnica, sulphur and calcaria to no purpose. A prompt cure followed the use of merc. 200 for the child, and sulphur 400 for the mother, (each one dose.)

A lad after an attack of bilious fever, was left with a dry cough, pain and tenderness in the right hypochondriac region. The pain was severe when coughing and breathing deeply. Bryonia 18 having failed to afford relief, we gave one dose of the 200th which effected a prompt cure of the cough and the pain.

The case given by Dr. Wells in No. 12 of the Journal, affords a striking illustration in point.

Practitioners should have the various attenuations. They are essential to many cases in which a resort is usually had to the low atts. and even to tinctures, to no other purpose than to aggravate and confuse the case, or to induce an improper change of remedies.

DISEASES OF CHILDREN, DENTITION.

That there is great want of proper attention to, or mismanagement of children during the period of dentition, we think the very many disorders to which they are subject, the great mortality, and the general, almost universal, *early* decay of the teeth clearly indicate.

As we have seen, when a predisposition to disease exists, the process of teething operating as an exciting cause, rouses it to action and produces local or general disturbances. The swelled and inflamed gums, the slavering and irritability are but the manifestations of a latent virus which is the cause of the predisposition, and which it should be the great object of medical art to eradicate. Merely subduing its effects by means that have no power to remove the cause, is not all that *rational* medicine should be capable of accomplishing.

The practice of cutting the gums we regard as objectionable, because it is painful and unnatural, unnecessary and inadequate to the attainment of the legitimate end of scientific medicine.

How much influence among other bad practices the cutting of the gums may have upon the decay of the teeth we are not prepared to say, while we can see no good reasons to sustain it. It at best accomplishes the mere removal of the *effects* of a miasm, inherent in the system, and likely at any time on the operation of other exciting causes, to produce other and more serious derangements. The eradication of which ought at least to be the aim, if it be not the boast of rational treatment. If the cause is constitutional, and teething only a natural function—not a local disease, the treatment evidently should be constitutional, and as cutting the gums proposes to do nothing more than to treat the local symptoms and afford temporary relief, other and better means should be sought and applied. But it will be said that temporary relief should first be given, and then constitutional treatment should not only be adopted, but that it would be more successful; but this course is objectionable, as the means capable of ridding the system of the constitutional cause, are also competent to afford prompt relief, hence the practice is altogether unnecessary.

There are other means within the compass of scientific medicine which under the same

circumstances can accomplish all that the troublesome and unnatural practice of cutting the gums is capable of, in a manner more prompt, safe, easy and effectual.

In whatever manner this constitutional cause (predisposition,) manifests itself, the disturbances it gives rise to, serve to indicate remedies that have the power to allay and cure it. And these disturbances should not be confused by means, no matter how simple, which have no power beyond a bare temporary palliation, but the remedies which they indicate, should be carefully and faithfully selected and administered, and the effects be thus removed together with the cause giving rise to them. This, mere local treatment is inadequate to accomplish.

Till a more rational, scientific system of treating children is adopted, what evidence have we that the numerous diseases which afflict them will be lessened, the mortality diminished, and the early and unfortunate decay of the teeth arrested?

To destroy by a palliative operation the indication thus presented of true remedies—to lose the opportunity thus afforded of ridding the system of a virus, which otherwise would cleave to it through life, and prove the source of innumerable difficulties, and finally of fatal diseases, is as unbecoming a scientific adaptation of means to ends, as it is injurious to the subsequent health and welfare of the child. The symptoms thus developed are invaluable as serving to point out the proper remedies, and they should not be dispersed or confused by means that have no power to cure, or to eradicate from the system the primary or inherent cause of their development.

There may be cases in which the latent miasm, being roused to a degree almost at once to overwhelm a constitution—hence weak and flaccid, and in which the local symptoms are prominent and serve to keep up constitutional conditions that may not under such circumstances so speedily give way to the use of the proper constitutional treatment, it would be advisable to cut the gums; but these cases are rare, and do not invalidate the soundness of the principles which should dictate the treatment of children at the period of dentition.

REMARKS BY HAHNEMANN.

The following prefatory remarks by Hahnemann, are from a work published in 1831, entitled "*Systematic exposition of the pure effects of remedies by Dr. Weber.*"

"Allopathy has still to inform us how we are to recognise a disease, and distinguish one case of disease from another, if not by the diagnostic signs, that is, by the symptoms of each particular case. For we are not to have it crammed down our throats now-a-days that this may be done merely by what is called the experienced glance of the practical man.

"And if it can only be done by attention to the peculiar symptoms of each case of disease, then we may ask, how is the appropriate remedy to be chosen? if it be by mere chance, or a shrewd guess, that this or that drug may perhaps be capable of curing such and such a state, no knowledge or even concern being deemed requisite as to whether the substance corresponds curatively to the totality of the symptoms of the disease in question?

"And if physicians, who, as they themselves avow, care nothing for such knowledge, were hitherto guided by chance or guess in the selection of remedies for their patients, without knowing whether the prescribed remedy corresponded curatively to the totality of the symptoms of the disease, how could they give out that such practice on the unfortunate patient was an art, not to say a *rational scientific mode of treatment*? it must have been so understood, like *lucus a non lucendo*!

"Or should they, as usual, attempt to impose on our credulity by saying that they knew from experience that this or that medicine removed the *causi morbi*, and that they consequently acted in the most rational manner in which physicians could,—they cured namely the cause,—the recent discovery of the only true original sources of all chronic diseases, in the three chronic miasms, and chiefly in psora, the most frequent of all the sources of chronic diseases, renders it as clear as day, that the assertion of allopathists 'that they have always effected casual cures,' is nothing but an idle boast; for, from the remotest antiquity until the present day, this latter only true cause of the vast preponderance of chronic diseases, psora, has remained concealed, and has but recently been discovered by homœopathy. How could they have effected cures of causes, without ever having dreamt of this to them, always hidden cause of innumerable (nay, if we except the few arising from syphilis and sycosis, of all,) chronic diseases?

"The truth is, they imagined causes for the diseases they treated, and imagined their remedies to be possessed of the power of removing these imaginary causes. The unfortunate result of all their treatment of chronic diseases arising from this great source, is a striking confirmation of what we have stated.

"Is it, however, true, that for the cure of a disease, a knowledge, a most intimate knowledge of the remedy, as to its correspondence in

a curative point of view to the totality of the symptoms, is necessary and indispensable for the proper treatment of the patient, as no reasonable person will deny, and as the allopathist himself must confess, if he will not palpably deceive his patient; then it is easy to perceive that an indefatigable proving of each remedy, as to its particular power of altering the state of a healthy individual, must be obtained before presuming to administer it in diseases of the human organism which is so easily deranged.

"If in the civilized world the fortunate man meets with esteem and consideration, how much more should the humane heart beat with commiseration for the unfortunate, and how much more zealous should we be for the deliverance of the miserable being who has lost even a portion of that most valuable of all earthly treasures—health!

"What a reprobate course is that to pursue, when called to the aid of a sick person, to make him still worse in consequence of some absurd preconceived notions, and, without caring about the selection of the proper remedy, to rob him of the remainder of his health, of his life itself, with inappropriate, consequently injurious drugs.

"The present age, with its evident tendency to increasing sympathy and warm philanthropy, (the greatest of virtues,) will certainly not submit longer to this lavish and hard-hearted waste of human life, and hence it will know how to appreciate the divine revelation of the pure actions of remedies which homœopathy has given to the world, a knowledge of which is indispensable to the true physician, to enable him to restore, (when lost,) that most precious of all earthly possessions, health, and so to raise himself to rank among the greatest benefactors of humanity.

"Ten years since, the philanthropic physician complained that this knowledge was still insufficient, and that many diseases consequently remained incurable. No wonder! for before homœopathy existed, the many thousands that bore the name of physicians, cared for nothing but the name of the medicine, and what properties this or that authority had imagined it possessed of. But now this knowledge—thanks to the Great Ruler of our destinies!—has so increased, that we are forced to wish for some systematic arrangement to facilitate our inspection of its great extent, &c."

Coethen, 13th October, 1830.

HAHNEMANN ON COFFEE.

These and other natural pains and unpleasant sensations which are a part of the wise laws of our nature, are diminished and rendered almost insensible by the first operation of coffee, the melancholy results whereof are not seen, or at most only imagined.

The primary operation of coffee excites the sexual passion, which, in our age, is refined

into the chief enjoyment of our existence, more than any other artificial means. Voluptuous images arise in the mind with the quickness of lightning, on slight occasions; to excite the organs of generation to ecstasy, is the work of a few moments, emission is almost irrepressible. The sexual passion is developed by coffee, in both sexes, ten or fifteen years too early, in the tenderest, the most unripe years: a refinement which has the most visible effect on our morality and mortality—to say nothing of the premature impotence which results from it.

The effects we have specified are seen in a still stronger light in persons of peculiarly irritable temperament, or such as have been enervated by the frequent use of coffee and by sedentary habits. In all the dispositions of body and feelings which coffee produces in such persons, every unprejudiced individual can see something unnatural and extravagant. An exaggerated sensibility, or a merriment which often goes much farther than the nature of the subject warrants, a tenderness verging on the hysterical, and exaggerated sadness or wit not wholly subdued by discretion; a stronger contraction of the muscles on the face, which becomes caricature; in place of a smile at a slight jest, a moderate surprise or a moderate display of grief or sympathy.

Even the muscles of the rest of the body show an unnatural extravagant mobility—all is life, all is motion, even when there is little cause for it, during the first hours after partaking of strong, or (to imitate the incorrect language of the world at large) *good* coffee. The ideas and the pictures of the fancy sweep in crowded ranks and in a rapid stream before the seat of imagination and feeling in the brain; an artificially hurried, artificially excited life!

In a state of nature, it requires some effort to recollect clearly any thing long since past; but immediately after our coffee, the stores of memory leap, so to speak, to our tongues and talkativeness, haste, and a letting slip something we should not have mentioned, are often the consequences.

Moderation and prudence are wholly wanting. The cold reflective seriousness of our forefathers, the solid firmness of their will, their resolution and their judgment, the duration of their not speedy but powerful and judicious bodily movements, which once marked the original character of the Germans—all this

noble, original impress of our nature disappears before the medicinal beverage, and gives way to over-hasty attempts, rash resolutions immature decisions, levity and fickleness, talkativeness, inconstancy, rapid mobility of the muscles, without permanent results, in theatrical elegances.

I am aware that the German must drink coffee if he would revel in pleasantries, if he would weave together flimsy romances, and produce frothy *jeux d'esprit*, and the German female needs coffee, if she would be brilliant and sentimental in modish circles. The ballet-dancer, the improvisatore, the mountebank, the juggler, the sharper, and the faro-banker, need coffee; as does also the fashionable musical virtuoso for his dizzy rapidity, and the omnipresent fashionable physician, when he wishes to flutter through ninety-nine visits of a morning. Let us leave to these their unnatural stimulus, and with it its consequences on human health and happiness.

ETHEREAL VAPOR.

We have witnessed some few experiments with this new preparation, which were not so successful as have been represented.

It is said to be composed of sulphuric ether and morphine. The effects ascribed to it cannot in all cases be produced, and when they are, the duration is too short for many important and yet common operations; while the homœopathist will perceive serious objections to its use. We shall refer to it again.

BRITISH HOMŒOPATHIC SOCIETY.

The first annual assembly of the *British Homœopathic Society*, was held in London, on the 25th, 26th, 27th, and 28th of August 1846. It was well attended. The President, Dr. Quin delivered an able address, and interesting papers were read on various subjects; also, it was determined to establish a Public Dispensary, attached to the British Homœopathic Society; that it be on such a basis that a few wards may be furnished for the admission of patients suffering from acute disease; and that a room for a library and lecture theatre be included in the institution. Dr. Chapman, in advocating this measure, said: "He considered that the establishment of such a dispensary would give a tone to the society, and show to the world that it was a working body. He thought it

should be set a-going without delay; that all the members of the society should use their utmost exertions to obtain subscriptions for it, as it would be a national and not merely a local institution. It could likewise be made into a school, where lectures on homœopathy and clinical instruction might be given." Thus it appears that homœopathy is advancing in England.

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